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THE  
**Union Seminary Magazine**

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VOL. XIX

OCTOBER—NOVEMBER, 1907

No. 1

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**\*CAN COSMO-THEISTIC EVOLUTION ACCOUNT  
FOR CHRISTIANITY?**

BY REV. HARRIS E. KIRK, D. D., BALTIMORE, MD.

The object of this lecture is to discuss the question whether the philosophy of cosmo-theistic evolution can account for Christ and Christianity and at the same time reject the traditional or supernatural explanation. It is proposed to give some reasons why this question cannot be answered in the affirmative. I recognize that this is only a piece of negative criticism. It makes no effort to prove the traditional view. But it is hoped that the development of the argument may show some reasons why the supernatural conception is still the most satisfactory explanation of our historic religion.

It is not required in your presence to say that the hypothesis of evolution has been an important and fruitful conception of modern thought. Your familiarity with the subject makes it unnecessary to enter in detail into its various relations to the problem of supernatural religion. It is proper, however, to observe that the application of evolution to theological questions has usually resulted in the denial of the supernatural basis of Christianity; and this makes it important to consider the phases through which this mode of denial has passed, in order to appreciate precisely the form of philosophy, described as cosmo-theistic, with which we have to deal.

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\*A lecture delivered before the students of Union Theological Seminary, Richmond, Va., January 8, 1907.

## THE RUSSIAN GOVERNMENT.

BY REV. C. R. VAUGHN, D. D.

It is well known that the Government of Russia is an absolutism of the straitest sect. The whole power is legally in the hands of the Czar, whose action is necessary to give effect to all laws. But no absolutism except perchance in the hands of some exceptionally able and imperious individual can exist without a subdivision of power in the hands of a coterie or a class of persons near the throne. Such is the Government of the Russian Empire at the present day. The power of the Czar is in the control of the Grand Dukes and the Princes of the Royal Family with a certain unknown and indefinable allotment of the power to the high officials of the Greek Catholic Church. The ordinary conception of the relations created by the Union of Church and State does not define the relations between the Empire of Russia and the Established Church. In Russia the relation is not that of an ordinary Union between Church and State: it is actual intercorporation and practical identification of the two. The State is the Church on its secular side: the Church is the State on its religious side. This peculiar constitution renders the Russian Government the most dangerous institution in the world.

The end of the State and the scope of its lawful ambition is defined by the commission of the Church. Under the charter of the Royal Christ given to the propagandists of his kingdom on the day of his ascension, the field of their enterprise was the entire world of mankind. "Go ye into the world, and preach the gospel to every creature." The commission to establish his kingdom was limited by the kind of kingdom which he designed to set up: it was a "kingdom not of this world." There was nothing in its designs or instruments of propagandism that could lawfully excite the jealousy or rouse up the resistance of any civil government anywhere in the world. It was a kingdom without geographical bounds, capable of co-existing without collision with any species of civil institutions, and really valuable as a moral support to any government. It was strictly forbidden by the

fundamental principles of its own nature as a spiritual institution to meddle with the affairs of any nation into which obedience to its divine commission carried it. Its goal was the whole world: its prohibited sphere was the sphere of all civil government. This wise restriction has been systematically disregarded: the Church has formed alliance with the State wherever it was practicable, and thus has not only betrayed the management of its own ecclesiastical affairs into the hands of the State, but has learned to rely upon the power of the State to minister to its own ends in the propagation of its own institutions. The results have been measureless corruption and abuses on both parties to the unhallowed arrangement.

In the Russian Empire this great abuse has been carried higher than it has been in any other Christian nation. The union has been carried farther: an absolute identification has been established as far as it was possible to do it. The official title of the Empire is "Holy Russia." The Government is recognized as the chief instrument for the propagation of the Greek Catholic faith. As a necessary logical consequence the Commission of the Church defines the lawful, nay, the obligatory scope of the Government. The Russian Government feels the sacred obligation to extend the Greek Church throughout the world, and its reward is the establishment of its own dominion all over the world. Whatever restraints may be interposed upon this scheme of measureless ambition are to be construed as conquerable at some time: the eternal existence of both of these intercorporated powers lends a sublime patience to their joint endeavors. The end is never abandoned: the means wait upon circumstance. The inflexible support given by the Church to the absolutism of the State needs no further explanation after this analysis of their mutual relations while the incessant never-ending pushing out of the power of the Empire, openly or secretly among the Asiatic nations also comes plainly to view. It is only carrying out what is taken in deadly earnest to be its own divine commission. "Holy Russia" is a never-ceasing menace to the whole world.

The religious and moral character of the Greek Catholic Church has been rather obscurely revealed to the outside world. The original occasion of the rupture in the Universal Church was effectively due to the struggle for the primacy of the Church be-

tween the Bishop of Rome and the Bishop of Constantinople. Its religious pretexts were trivial in the extreme or entirely removed from all practical importance. Disputes about the time and the proper observance of Easter, and upon the mysterious question whether the Holy Spirit in the mysterious constitution of the Godhead proceeded from the Father alone or from the Father and the Son—questions in their own nature obviously too trivial or obscure, when compared with the grave consequences which were to follow, to justify the split in the Church. The real reason was the pride and ambitions of the two high dignitaries, and not any cause sufficient to have justified the unseemly strife, but from the day of the schism the two parties—one under the name of the Roman Catholic Church, and the other under the name of Greek Catholic Church—have stood in an attitude of uncompromising opposition.

The Greek Church since its connection with the Russian Empire at least has become as much of an absolutist institution as the Czardom itself. It holds at least some of the unpolluted doctrines of Christ. It lays apparently the greatest stress upon the Resurrection of Christ, and upon the festival devoted to this great event all Greek Catholics from the Czar down greet each other with a kiss, the one party exclaiming "He is risen" and the other "He is risen indeed." The death of Christ is not wholly divested of its grand expiatory significance, but it is more or less discounted and deprived of its claim to exclusive confidence by the intermixture of personal works, the merits of saints, and the intercession of subordinate mediators. Vast stress is laid upon mere ceremonial observances. If some accounts are to be accepted as trustworthy the Greek Church has reduced the terms of human salvation lower than any other recognized body of Christians. Rejecting the use of pictures and images in the uses and the stress laid upon these methods of worship, the Greek Church warrants the use of what are called "Icons" little images or pictures found in well-nigh every peasant's cottage. It is made a matter of obligation and great personal merit to bow to the "Icon" every time the room where it is placed is entered. Perhaps not less than forty or fifty obeisances are thus made daily by members of the family as they go on with their work. This practice is said to be seriously condition the final salvation

of the soul. But the most striking characteristic of the Greek Catholic Church is its uncompromising hostility to all freedom of religious opinion, and the inflexibility with which it excludes all propagandists of another form of faith in Christianity.

This recent severity of the Russian Administration is in keeping with its policies for many years past towards Roman Catholics, Protestants, Jews, and Uniates: in short towards all who presume to differ with the absolutists of the Established Church. The chief agent in all these acts of violence to the rights of conscience was the Procurator of the Holy Synod who held what was equivalent to the Secular office of Minister of Religion in the Russian Cabinet. His character is described as that of "a rational fanatic." His plea was the necessity of preserving the truth as it is held by the Greek Church. He was entirely blind to the rights of conscience in other men. For many years he acted on his convictions with the full support of the Secular Government, and is responsible for long protracted scenes of human misery, embracing to a greater or less extent all dissentients from the Established Church. The persecutions of the Jews for the last twenty years constitutes one of the darkest chapters in the melancholy history of that remarkable people. The detail is well-nigh unbearable. The whole career of that remorseless system of Government in vindicating its claim to be called "Holy Russia" is in strict consistency with its hateful principles. The conquest and "Russification" of Finland has presented aspects to the civilized world which have shocked and disgusted all just-minded men. The oppressions of Poland have continued for nearly one hundred and twenty-five years, and show no signs of relaxation. The internal oppressions of various species of obnoxious classes complete the scene of the public crimes of the joint administration of the Secular and Ecclesiastical tyranny.

In McClure's Magazine for April, 1906, there was a striking exposé of the internal history of the coterie of Grand Dukes, which is the ruling power of the autocracy of the Empire. A more shameless and defiant set of thieves the world has seldom seen. Even the Red Cross funds given by the people for the succor of the wounded and sick of the Armies of the East were shamefully looted. But the "auditors, when they turned to investigate the matter were powerless. They stood face to face with a gang of

Grand Dukes whom they must not question." They are inconceivably mean in their rascalities. Take an example: "There was in the Bolshoi Morskaja at St. Petersburg the little shop of a haberdasher who was an artist in neckwear. I bought ties of him and came somewhat to know him—a small sprightly dandy with a fascinating gift of pleasant gossip, and a wide knowledge of life in half the cities of Europe. He congratulated himself that a certain Grand Duke was among his customers—indeed considerably indebted to him. "They always pay at last" he used to say airily. It is what the taxes are for." But this Grand Duke did not pay, and in the end my friend, somewhat embarrassed for cash, ventured with much delicacy to ask for the money. Forthwith came an officer of police who warned him that unless he ceased to importune his Imperial Highness, he would find himself in trouble. But as his financial embarrassment grew worse, he dared it once again, and then without further warning, his license to trade was confiscated and his shop shut up. He had encountered the ruin due to one who inconveniences a Grand Duke, and he poisoned himself. One more instance! A little lady who studied art, and copied pictures at the Alexander Gallery was stopped one day on her way home by an officer who demanded her address. She gave it. But why do you ask? she inquired. The Grand Duke—is interested, was the reply. Next day upon a formal warrant she was arrested at her home and conveyed away. Her stricken relatives endeavored to gain information about her, but were given none. "But do not be afraid," said one bland official at last. "She will not suffer. His Highness will take care of her." And that was the end of it. What a picture! It is not wonderful that a righteous Providence has used the Japanese arms to humble such a government for whose overthrow all just-minded men could not but give sincere thanks. A government founded upon such principles, and conducted by such methods has no right to live for the oppression and misery of human kind.